THE

Truth of God,

As held by the People, called

QUAKERS,

Further cleared from

MISTAKES.

BEING

A short *Vindication* of them,

FROM

The Abuses and Mis-Representations often put upon them

By Envious

APOSTATES,

AND

Mercenary Adversaries.

Psal. 56. 5. *Every day they wrest my Words: all their Thoughts are against me for Evil.*

Published by some of the said People in the City of BRISTOL.

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READER,

OCcaſion having been given us we never ſought, we continue to improve it to the further Explanation and Defence of our ſo much abuſed Profeſſion, that if poſſible People may ſee, at leaſt the more Sober and Candid, That we are not at that diſtance from Truth, nor ſo Heterodox in our Principles, as we have been, by too many, either haſtily or intereſtedly Repreſented; But that indeed we hold the Great Truths of Chriſtianity according to the holy Scriptures, and that the Realities of Religion are the Mark we preſs after, and to diſabuſe and awaken People from their falſe Hopes and carnal Securities, under which they are too apt to indulge themſelves, to their Irreparable Loſs;

Loſs; *that by our ſetting* Chriſtian Doctrine in a true Light, *and receiving and preſſing the Neceſſity of a better* Practice, *They may ſee the Obligation they are under to redeem their precious time they have loſt, by a more careful Employment of that which remains, to a better purpoſe. In this ſhort* Vindication *of our Miſtaken Principles, the Ingenious Reader may eaſily diſcern how Ill We have been Treated, and what Hardſhips We have laboured under, through the Prejudice of ſome, and the Unreaſonable Credulity of others; and that we are a* People in Earneſt for Heaven, *and in that way our Bleſſed Lord hath trod for Us to Glory:* For no Croſs no Crown.

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BY the Obſervation we are led to make from *Fra. Bugg*'s late Book, upon the Biſhop of *Norfolk*'s giving him his Recommendatory Letter to the Clergy, *&c.* in his Dioceſs, to Relieve, by a Collection, the Neceſſities of that Beggerly *Apoſtate*; (a Copy of which Letter the ſaid *F. B.* hath Publiſhed in his ſaid Book) And alſo by the Obſervation we have made on the malicious Attempts of the *Snake in the Graſs*, in his Firſt, Second, and Third Editions, which is a diſingenious and unjuſt Collection from *F. Bugg*, and ſome other *Apoſtates*.

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o' things, for the moſt part, long ſince anſwered, as alſo lately by the Book Entituled, *An Antidote*, &c. But becauſe his Second and Third Editon have ſome Additons to his firſt, and that being new vamped, for a better Market, he may expect a *melius inquirendum* after a while: But ſhould we follow the Example of this *Rattle Snake* againſt the Church, of which he pretends to be a Member, tho' at preſent but a Suſpended one, We might in Retaliation, not only exceed the Cobler of *Glouceſter*, but the *Scotch* Eloquence, and that Maſter-Piece, the Ground of the *Contempt* of the Clergy.

And Laſtly, By the Obſervation we have made on the Relation ſubſcribed by ſome of the *Norfolk* Clergy, Dated, *Octob.* the 12*th.* 1698. We cannot forbear thinking, that as their Confederacy is deep, ſo it aims at nothing leſs then the Ruine of us, and our Poſterity, by rendring us Blaſphemers, and Enemies to the Government, and to be treated as ſuch.

The *Norfolk* Relation from the Clergy aforeſaid, charges the ſaid People with Blaſphemy: Firſt, *Againſt God.* Secondly, *Againſt Jeſus Chriſt.* Thirdly, *Againſt*

gainſt the Holy Scriptures, with Contempt of Civil Magiſtracy, and the Ordinances which Jeſus Chriſt Inſtituted, viz. *Baptiſm by Water, and the Lord's Supper by Bread and Wine: And Laſtly, That the Light within us, taught by us, leaves us without any certain Rule, and expoſes us to the Blaſphemies aforeſaid, with many others:* Now, becauſe this Charge refers to Doctine, rather than Fact, or particular Perſons, we think our ſelves concerned to ſay ſomething in *Vindication* of our Profeſſion, and to wipe off the Dirt thereby, intended to be caſt upon us, in giving our *Reader* a plain account of our Principles from the Perverſeneſs of our Enemies.

But to manifeſt how Uncharitably and Unjuſtly the ſaid Clergy-Men have Reflected upon the People called *Quakers*, with reſpect to the ſaid Charge, we deſire the *Reader* to go no further than their own Printed Relation, Dated *November* 12*th* 1698. not doubting, but by that very Relation, and the Letters therewith Printed, he will meet with intire Satisfaction, with reſpect to the Reaſonableneſs and Juſtneſs of the *Quakers* Proceedings in that Affair, and how ready they were

to come to the Teſt, and to bring the pretended Charge upon the Stage, and to Purge themſelves from the Guilt of the ſame; Provided, they might be accommodated with what the Common Law allows Malefactors, *viz.* a Copy of their Indictment, but this could not be obtained. And tho' the ſaid Clergy have thought fit to Print the Charge in General without any Proof, we think our ſelves obliged to Vindicate our Profeſſion, by freely declaring, (as now we do, without any Mental Reſervation,) our ſincere Belief of the very things they moſt unjuſtly charge us with denying.

First, *Concerning* GOD.

BEcauſe we declare, that God is a God nigh at hand, and that he is, according to his Promiſe, become the Teacher of his People, by his Spirit, in theſe latter Days; and that true Believers are the Temples for him to Walk and Dwell in, (as the Apoſtle Teacheth,) and experiencing ſomething of the Accompliſhment

of

of this Great and Glorious Truth amongſt us, and having therefore preſſed People earneſtly to the Knowledge and Injoyment thereof, as the Bleſſing and Glory of the latter Days; We have been Ignorantly; or Maliciouſly Repreſented, and Treated as Hereticks and Blaſphemers, as if we owned no God in Heaven above the Stars, and *confined* the Holy One of *Iſrael* to *our* Beings, whereas we believe him to be the Eternal, Incomprehenſible, Almighty, All-wiſe, and Omnipreſent God, Creator and Upholder of all things, and that he fills Heaven and Earth, and the Heaven of Heavens cannot contain him, yet he ſaith by the Prophet *Iſaiah*, *To that man will I have regard that is poor, and of a contrite ſpirit, and which trembles at my word.* So that for Profeſſing that which is the very Marrow of the Chriſtian Religion, *viz. Emanuel, God with us*, we are repreſented Blaſphemers againſt that God, with whom we leave our innocent and ſuffering Cauſe. *Iſaiah* 7. 14. 40. 28. 48. 17. 66. 1, 2, 2 *Cor*, 6. 16. *Rev.* 21. 3.

Secondly,

Secondly, *Concerning Jesus Christ.*

BEcause we believe that the Word which was made Flesh, and dwelt amongst Men, and was, and is the only Begotten of the Father, full of Grace and Truth; his beloved Son in whom he is well pleased, and whom we ought to hear in all things; who tasted Death for every Man, and Died for Sin, that we might Die to Sin, is the great Light of the World, and full of Grace and Truth, and that he lighteth every Man that cometh into the World, and giveth them Grace for Grace, and Light for Light, and that no Man can know God and Christ, (whom to know is Life Eternal, and themselves, in order to true *Conviction* and *Conversion*, without *Receiving* and *Obeying* this Holy Light, and being taught by the Divine Grace, and that without it *no* Remission, *no* Justification, no Salvation, (as the Scripture plentifully testifies) can be obtained. And because we *therefore* press the *Necessity* of Peoples receiving the Inward and Spiritual Appearance of this Divine

Divine Word, in order to a *Right* and beneficial Application of whatſoever he did for Man, with reſpect to his Life, Miracles, Death, Sufferings, Reſurrection, Aſcention, and Mediation; our Adverſaries would have us to deny *any* Chriſt without us. *Firſt*, As to his Divinity, becauſe they make us to confine him to within us. *Secondly*, As to his Humanity, or Manhood, becauſe as he was the Son of *Abraham*, *David*, and *Mary*, according to the Fleſh he can't be in us, and therefore Hereticks and Blaſphemers; whereas we believe him, according to Scripture, to be the Son of *Abraham*, and *David*, after the Fleſh, and alſo God over all, bleſſed for ever. So that he that is within us, is alſo without us, even the *ſame* that laid down his precious Life for us, riſe again from the Dead, and ever liveth to make Interceſſion for us, being the Bleſſed and alone Mediator betwixt God and Man, and him by whom God will finally Judge the World, both Quick and Dead: All which we as ſincerely and ſtedfaſtly believe, as any other Society of People, whatever may be ignorantly, or Maliciouſly Inſinuated

ated to the contrary, either by our declared Enemies, or miſtaken Neighbours. *Deut.* 15. 18. *Mic.* 5. 2. *Joh.* 1. 1, 2, 3. *Rev.* 22. 16.

Thirdly, *Concerning the Holy Scriptures.*

BEcauſe we Aſſert the Holy Spirit to be the firſt great and general Rule and Guide of true Chriſtians, as that by which *God* is Worſhipped, *Sin* Detected, *Conſcience* Convicted, *Duty* Manifeſted, *Scripture* Unfolded and Explained, and conſequently the Rule for Underſtanding the Scriptures themſelves (ſince by that they were at firſt given forth) from hence our Adverſaries are pleaſed to make us *Blaſphemers* of the Holy Scriptures, *undervaluing* their Authority, preferring our own Books before them, with a deal of ſuch like; whereas we in Truth and Sincerity believe them to be of *Divine* Authority, given by the Inſpiration of God, through Holy Men, they ſpeaking or writing them as they were *moved* by the Holy Ghoſt; that

that they are a Declaration of thoſe things moſt ſurely believed by the Primitive Chriſtians; and that as they contain the Mind and Will of God, and are his Commands to us; ſo they, in that reſpect, are his Declaratory Word, and therefore are Obligatory on us, and are profitable for Doctrine, Reproof, Correction, and Inſtruction in Righteouſneſs, that the Man of God may be perfect, and throughly furniſhed to every good Work.

Nay, after all, ſo unjuſt is the Charge, and ſo *Remote* from our Belief concerning the Holy Scriptures that we both Love, Honour and Prefer them before all Books in the World, ever chooſing to expreſs our Belief of the Chriſtian Faith and Doctrine in the Terms thereof, rejecting all Impoſitions of Principles, or Doctrine whatſoever, that are repugnant thereunto.

Nevertheleſs we are well perſwaded, that notwithſtanding there is ſuch an Excellency in the Holy Scriptures, as we have above declar'd, yet the *unſtable and unlearned in Chriſt's School*, (whoſe Spirit is his Uſher, and our Teacher.) Too often Wreſt them to their own Deſtruction; and upon our Reflection on

their

their Carnal Conſtructions of them, we are made Undervaluers of Scripture. But certain it is, That as the Lord hath been pleaſed to give us the Experience of the fulfilling of them in Meaſure, ſo it is altogether contrary to our Faith and Practice, to put any manner of Slight or Contempt upon them, (much more of being gulity of what maliciouſly is ſuggeſted againſt us ſince no Society of Profeſt Chriſtians in the World can have a more Reverend and Honourable Eſteem for them than we have, *Jo.* 4. 24. 16, 8. *Rom.* 1. 19. *Luke* 1. 1. 2. *Tim.* 3. 16, 17. 2. *Pet.* 3. 16.

Fourthly, *Concerning Magiſtracy.*

BEcauſe we have not *actively* complied with divers Statutes which have been made to force an Uniformity to what we had no Faith in, but the Teſtimony of our Conſcience againſt; and becauſe for Conſcience ſake, we could not pay thoſe *Marks* of Honour and Reſpect which was, and is the uſual Practice of thoſe that

ſeek

to them that do well, and a Terror to Evil-Doers, which that it may be ſo in this our Native Land, is the fervent Deſire of our Souls, that the Bleſſing and Peace of God may be continued thereupon, *Joh.* 32. 21. *Joh.* 5. 44. *Acts* 5. 29. 1 *Pet.* 2. 13, 14.

Fifthly, *Concerning Baptiſm.*

BEcauſe we do not find in any Place in the four Evangeliſts, that Jeſus Chriſt *Inſtituted* Baptiſm *by Water*, to come in the Room of Circumciſion, or to be the Baptiſm proper to *his* Kingdom, which ſtands in Righteouſneſs, Peace, and Joy in the *Holy Ghoſt*, we are therefore render'd as Contemners of *Chriſt's* Baptiſm: Whereas the Baptiſm of Jeſus Chriſt, of which he was Lord, and Adminiſtrator, according to the nature of his Office and Kingdom, is even by *John* the Baptiſt; declared to be *that* of *Fire*, (not *Water*) and the *Holy Ghoſt*, of which Water Baptiſm was but the forerunner, and is by them that now Practice it, called

but

ſeek Honour one of another, and not that Honour which comes from God only, but Meaſure and Weigh Honour and Reſpect in a falſe Ballance, and deceitful Meaſure, on which neither Magiſtrate, Ruler, nor People can depend: We ſay, becauſe we could not for Conſcience ſake, give Flattering Titles, *&c.* We have been render'd as Deſpiſers and Contemners of Magiſtracy whereas our Principles, often repeated upon the ſeveral Occaſions, that by Revolutions have happened; have evidently ſet forth the contrary, as well as our Peaceable Behaviour, from the beginning, under all Governments, hath been an *undeniable Plea* in our Favour, when *thoſe* that *alſo* have *Profeſſed* the *ſame* Principles of *Non-Reſiſtance*, and *Paſſive-Obedience*, have *Quitted their* Principles, and yet quarrel with us upon a Suppoſition, that *we will* in time write after *their* Copy, which as nothing is more contrary to our Principles, Faith and Doctrine; ſo nothing can be more contrary to our conſtant Practice.

For we not only really believe Magiſtracy to be an Ordinance of God, but eſteem it an extraordinary Bleſſing where it is a Praiſe

but the Outward and Visible Sign of the Inward and Spiritual Grace; and *therefore* not the Grace it self: *which Grace,* as the Apostle saith, is sufficient for us, and which *we* Believe, Professs, and Experience to be come by Jesus Christ, who is the *Substance* of all the Signs and Shadows to true Believers, he being no more a Jew or Christian that is one outwardly, by the cutting or washing of the Flesh. But he is a Jew and Christian who is one *inwardly*, and Circumcision and Baptism is of the *Heart* in the Spirit and *not* in the Letter, whose Praise is therefore not of Men, but of God: And this Baptism Christ Preferred and Recommended at his Farewel to his Disciples, in Reverence and Duty to whom, to say nothing of the abuse of Water Baptism) we decline the use thereof, *Mar.* 1. 8. *Luk.* 3. 16. *Joh.* 1. 17. *Acts.* 1. 5. *Rom* 14. 17. *Rem.* 2. 28. 29. 1 *Cor.* 1. 17. 2 *Cor.* 12. 9.

Sixthly, *Concerning Breaking Bread*, &c.

BEcauſe we alſo diſuſe the Outward Ceremony of Breaking Bread, and Drinking Wine, which is commonly called the Lord's-Supper, we are therefore rendred Deniers and Contemners of the Lord's-Supper, whereas the Inward and Spiritual *Grace* thereby Signified, *viz.* that Bread which came down from Heaven, which Chriſt prefers to the Elementary Bread the Fathers eat in the Wilderneſs (which did not keep them from Death) and that Cup which he promiſed to Drink a *new* with his Diſciples in his Father's Kingdom, we not only believe, but Reverently Partake of, to our unſpeakable Comfort, which is rightly and truly the Communion of the Body and Blood of our Lord Jeſus Chriſt; of which he ſaid, *Unleſs you eat and drink thereof, ye have no life in you. Jo.* 6. 53, 63. for 'tis the Spirit that Quickens, the Fleſh Profits nothing: It was alſo his Promiſe

Promiſe to all thoſe that would open at his Knocks, *viz.* that he would come *in*, and Sup with them; which Inward and Spiritual coming, we have both known and Teſtified to; feeling the bleſſed Effects thereof in our Souls, and knowing the outward Breaking of Bread and Drinking of Wine in the way commonly practiſed, is no more than it is declared to be, *viz.* an outward and viſible Sign: Why then ſhould any contend about it, and render us Unchriſtian, for diſuſing what themſelves allow to be but an Outward and Viſible Sign; for that none can reaſonably believe to be an Eſſential part of Religion, as is the Bread from Heaven; of which the Outward is, at beſt, but a Signification? And the Wine that Chriſt promiſed to Drink with his Diſciples anew, is ſuch an Eſſential, that without it none have, nor can have Eternal Life, *Matt.* 26. 29. *Mark* 14. 25. *Joh.* 6. 41, 50, 51, 58, 63. *Rev.* 3. 20.

Seventhly, *Concerning the Light of Christ.*

BEcause we assert the Sufficiency of the Light within, being the Light of Christ, *viz.* that if Men live up to the Teaching thereof, in all manner of Faithfulness and Obedience, they shall not abide in Darkness, but have the *Light* of *Life* and Salvation, and the Blood of Christ shall cleanse them from all Sin: Our Adversaries from thence conceive, that we undervalue the Rule of Holy Scriptures, and *all* outward means, as having no need thereof, since we have such a Means and Rule within us, and *that this leaves us without a certain Rule, and exposeth us to many Blasphemies*, &c. Whereas the Light within, (or Christ by his Light inwardly Teaching) was never taught by us in *Opposition* to, or Contempt of any outward Means that God in his Wisdom and Providence affords us for our Edification and Comfort, no more than did that Blessed Apostle, who said, *You need not*

that

that any man teach you, but as the ſame Anointing teacheth you all things, and is Truth, and is no Lye, *Jo.* 12. 46. 1 *Jo.* 1. 6. 7. 1 *Jo.* 1. 2, 27.

Eightly, *Concerning the Father, the Word, and the Spirit.*

BEcauſe we have been very cautious in expreſſing our Faith concerning that great Miſtery, *viz.* the *Trinity*, *eſpecially* in ſuch *S*chool Terms, and Philoſophical Diſtinctions as are *Unſcriptural*, if not unſonnd; (the tendency whereof hath been to raiſe Frivolous Controverſies and Animoſities amongſt Men) we have by thoſe that deſire to leſſen our Chriſtian Reputation, been repreſented as deniers of the Trinity at large: Whereas we *ever* belived and as conſtantly maintained the Truth of that bleſſed Trinity, or Holy *S*cripture three, ~~viz.~~ that beare Record in Heaven, the Father, the Word, and the *S*pirit, and that thoſe three are *one*, the which, we both ſincerely and reverenly believe, accotding to *Jo.* 1. 5. 7.

And this is ſufficient for us to believe and know, and hath a Tendency to Edification and Holineſs, when the contrary Centers only in Imaginations, and Strife, and Perſecution, where it runs high, and to Parties as may be Read in *Bloody* Characters in the Eccleſiaſtical Hiſtories, *Joh.* 1. 14. *Joh.* 1. 15. 7.

Ninthly, *Concerning Works.*

BEcauſe we make Evangelical Obedience *a Condition to Salvation*, and works *by the Spirit* wrought in us, to be an *Evidence* of Faith and Holineſs of Life, and to be both *Neceſſary* and *Rewardable*; it hath been Inſinuated againſt us, as if we hoped to be ſaved by our own Works, and ſo make them the Meritorious Cauſe of our Salvation, and conſequently Popiſh.

Whereas we know that it is not by Works of Righteouſneſs that we can do, but by his own free Grace is he pleaſed to accept of us through Faith in, and Obedience to his Bleſſed Son the Lord Jeſus Chriſt, *Heb.* 5. 9, and 12. 14.

Tenthly,

Tenthly.

BEcauſe in ſome Caſes we have ſaid the Lord Jeſus was our great Example, and that his Obedience to his Father doth not excuſe ours; but as by keeping his Commandments, he abode in his Father's Love, ſo muſt we follow his Example of Obedience, to abide in his Love. Some have been ſo ignorant (or that which is worſe) as to venture to ſay for us, or in our Name, that we believe our Lord Jeſus Chriſt was in all things, but an Example.

Whereas we confeſs him to be ſo much more than an Example, that we believe him to be our moſt acceptable Sacrifice to God his Father, who for his Sake will look upon fallen Man that hath juſtly merited the Wrath of God, upon his Return by Repentance, Faith and Obedience, as if he had never ſinned at all, 1 *Jo.* 2. 12. *Rom* 3. 26, and 10, 9, 10. *Heb.* 5. 9.

Eleventhly, *Concerning Freedom from Sin.*

BEcauſe we have urged the Neceſſity of a perfect Freedom from Sin, and a thorough Sanctification in Body, Soul, and Spirit, whilſt on this ſide the Grave, by the Operation of the Holy and Perfect Spirit of our Lord Jeſus Chriſt, according to the Teſtimony of Holy Scripture, we are made ſo Preſumptious, as to aſſert the fulneſs of all Perfection and Happineſs to be attainable in this Life: Whereas we are not only ſenſible of thoſe humane Infirmities that attend us, whilſt clogged with Fleſh and Blood; but know that here we can only know in part, and ſee in part: The Perfection of Wiſdom, Glory, and Happineſs, being reſerved for another, and better World, *Jo.* 8. 24. 25. *Heb.* 13. 20. 21. *Heb.* 6.

Twelfthly,

Twelfthly, *Concerning Worſhip to God.*

BEcauſe we ſay with the Apoſtle, that Men ought to Pray, Preach, Sing, *&c.* with the Spirit, and that without the Preparation and Aſſiſtance of it, no Man can *Rightly* Worſhip God. (all Worſhip without it being Formal, and Carnal) From hence Ignorance or Envy ſuggeſts againſt us, that if God will not *compel* us by his Spirit, he muſt go without *his* Worſhip: Whereas nothing can be more abſurd, ſince without it no Man can truly call Jeſus Lord: Beſides, it is our Duty to wait upon him who hath promiſed, not to compel, but fill them with Renewings of Strength, that *ſo* wait upon him, by which they are made capable to Worſhip him acceptably, be it in Prayer, Preaching, or Praiſing of God: And how warrantable our Practice herein is from Holy Scripture, ſee *Pſal.* 25. 5. 37, 7. 27, 14. 130. 5, 6. *Hoſea*, 12. 6.

Thirteenly

Thirteenthly,

BEcause we say as doth the Holy Scriptures, that God is Light, and that Christ is Light, and that God is in Christ, and that Christ by his Light, lighteth every Man that cometh into the World, and dwelleth in them, and with them that obey him, in his Inward and Spiritual Manifestations: People have been told by our Adversaries, that we believe every Man has *whole God*, and *whole Christ* in him, and consequently so many Gods, and Christs, as Men: Whereas we *assert nothing herein*, but in the Language of the Holy Ghost in the Scriptures of Truth; and *Mean*, no more by it, than that as God is in Christ, so Christ by his Spirit and Light, dwelleth in the Hearts of *his* People, to *comfort* and consolate them, as he doth in *wicked Men*, to reprove and condemn them, as well as to call, enlighten and instruct them; that out of that state of Condemnation they may come, and by believing in him, may Experience their Hearts cured of the Maladies Sin hath brought

brought upon them, in order to compleat Salvation from Sin here, and from Wrath to come hereafter, 2 *Cor.* 5. 9. 1 *Joh.* 1. 5.

Fourteenthly,

BEcauſe the Tendency (generally ſpeaking) of our Miniſtry is to preſs People to the Inward and Spiritual Appearance of Chriſt, by his Spirit and Grace in their Hearts, to give them a true Sight of Sence and Sorrow for Sin, to Amendment of Life, and Practice of Holineſs: And becauſe we have often oppoſed that Doctrine of being *actually* Juſtified by the Merits of Chriſt, whilſt *actual* Sinners againſt God, by living in the Pollutions of this wicked World: We are by our Adverſaries render'd ſuch, as either deny, or undervalue the coming of Chriſt *without us*, and the Force and *Efficacy* of his Death and Sufferings, as a Propitiation for the Sins of the whole World.

Where-

Whereas we do, and hope we ever ſhall (as we always did) confeſs to the Glory of God the Father, and the Honour of his dear and beloved Son, that he, to wit, Jeſus Chriſt, took our Nature upon him, was like us in all things, Sin excepted: That he was *born of the* Virgin Mary, *went about among ſt Men doing Good, and working many Miracles: That he was betrayed by* Judas *into the Hands of the chief Prieſts*, &c. *That he ſuffered Death under* Pontious Pilate, *the Roman Governour, being Crucified between two Thieves, and was buried in the Sepulchre of* Joſeph *of* Arimathea: *Roſe again the third day from the Dead, and aſcended into Heaven, and ſits at God's Right Hand, in the Power and Majeſty of his Father; and that by him God the Father will one day judge the whole World, both of Quick and Dead, according to their Works.*

But becauſe we ſo believe, muſt we not believe that Chriſt ſaid, *He that is with you ſhall be in you*, John 14. *I in them and they in me*, &c. Chap. 17. *When it pleaſed God to reveal his Son in me*, Gal. 1. *The Miſtery hid from Ages, is Chriſt in the* Gentiles *the hope of Glory*, Col. 1. *Unleſs Chriſt be in you, you are Reprobates*, 2 Cor.

2 Cor. 13. Or muſt we be induſtriouſly repreſented Deniers of Chriſt's Coming in the Fleſh, and the Holy *Ends* of it, in all the Parts and Branches of his *Doing* and *Suffering*, becauſe we Believe and preſs the Neceſſity of Receiving and Obeying his *Inward* and *Spiritual* Appearance and Manifeſtation of himſelf, through his Light, Grace and Spirit in the Hearts and Conſciences of Men and Women, to Reprove, Convict, Convert and Change them? This we eſteem hard and unrighteous Meaſure; nor would our warm and ſharp Adverſaries be ſo dealt with by others: But to do as they would be done to, is too often no part of their Practice.

Yet we are very ready to declare to the whole World, that we cannot think Men and Women *can be ſaved* by their belief of the One *without the Senſe and Experience of the Other*; and that is what we oppoſe, and not his Bleſſed Manifeſtation in the Fleſh. We ſay that he then overcame our Common Enemy, foiled him in the open Field, and in our Nature triumphed over him that had overcome and triumphed over It in our Fore-Father *Adam*, and

his

his Posterity: And that as truly as Christ overcame him in our Nature, in his own Person, so, *by his Divine Grace* being received and obeyed by us, he overcomes *Satan* in us: That is, he detects the Enemy by his Light in the Conscience, and *enables* the Creature to resist him, and all his Fiery Darts; and finally, so to Fight the Good Fight of Faith, as to *overcome* him, and lay hold on Eternal Life.

And this is the Dispensation of *Grace*, which we declare *has appeared to all*, more or less, teaching those that will receive it, *to deny ungodliness and worldly lust, and to live soberly, righteously, and godly in this present World; looking for* (which none else can justly do) *the blessed Hope, and glorious Appearing of the Great God, and our Saviour Jesus Christ*, &c. *Tit.* 2. 11, 12. 13. And as from the Teachings, Experience, and Motion of this Grace, we minister to others, so the very drift of our Ministry is to turn Peoples Minds to this Grace in themselves, that they may all come to do, *even the good and acceptable Will of God, and work out their Salvation with fear and trembling, and make their High and Heavenly Calling and Election sure*; which

none *else* can do, whatever be their *Profession*, *Church* and *Character*: *For such as Men sow they must reap*; *and his Servants we are, whom we obey.*

Regeneration we must know, or we cannot be Children of God, and Heirs of Eternal Glory: And to be Born again, *another* Spirit and Principle must *prevail*, *leaven*, *season*, and *govern* us, than either the Spirit of the World, or our own depraved Spirits; and this can be no other Spirit than that which dwelt in Christ, for unless that dwell in us, we can be none of his, *Rom.* 8. 9. And this Spirit begins in *Conviction*, and ends in *Conversion* and *Perseverance*: And the one follows the other; Conversion being the Consequence of *Conviction obey'd*, and Perseverance a natural *Fruit* of Conversion, and of being Born of God: for such Sin not, because the Seed of God abides in them, *John* 3. 7, 8. but through Faithfulness, continue to the end, and obtain the Promise, even Everlasting Life.

But we do acknowledge that Christ, through his Holy *Doing* and *Suffering*, (for being a *Son* he learned *Obedience*) has obtained Mercy of God his Father for

Man-

Mankind; and that his Obedience has an Influence to our Salvation, in all the Parts and Branches of it; since thereby he became a Conqueror, and *led Captivity Captive, and obtained Gifts for Men, with divers Great Promises, that thereby we might be partakers of the Divine Nature, having* (first) *escaped the* Corruption *that is in the World through Lust.* In *this* we do Believe and Confess that the *Active* and *Passive Obedience* of Christ Jesus affects our Salvation throughout, as well from the Power and Pollution of Sin, as from the Guilt; He being a Conqueror as well as a Sacrifice, and both, through Suffering: Yet ~~that~~ they reject his Divine Gifts, so obtained, and which he has given to them, by which to see their Sin, and the sinfulness of it, and to repent and turn away from it, and do so no more; and not wait upon God for daily strength to resist the Fiery Darts of the Enemy, and to be Comforted through the Obedience of Faith in and to this Divine Grace of the Son of God; such do not please God, nor truly are in a state of true Christianity and Salvation. *Woman*, saith Christ, to the *Samaritan*, at the Well, *hadst thou known the Gift of God,*

and

and who it is that ſpeaketh to thee, &c. People know not Chriſt, and God, whom to know is Life Eternal, *John* 17. becauſe they are Ignorant of the Gift of God, *viz.* a meaſure of the Spirit of God that is given to every one to profit with, 1 *Cor.* 12. 7. which reveals Chriſt and God to the Soul. *Fleſh* and *Blood* cannot do it; *Oxford* and *Cambridge* cannot do it; *Tongues* and *Philoſophy* cannot do it; for they that by Wiſdom knew not God, had theſe things for their *Wiſdom*: They were ſtrong, deep and accurate in them; but alas, they were clouded, puft up, and ſet farther off from the Inward and Saving Knowledge of God, becauſe they ſought for it in them, and thought to find God there. But the *Key of David* is another thing, which ſhuts and no Man opens, and opens, and no Man ſhuts; and this Key have all they that receive the *Gift of God* into their Hearts, and it opens to them, the Knowledge of God and themſelves, and gives them a quite *other Sight*, *Taſte*, and *Judgment* of things, than their *Educational* or *Traditional* Knowledge afforded them. This is the beginning of the *New Creation* of God, and

thus it is we come to be New Creatures: And we are bound to declare there is no other way, beſides this, by which People can come into Chriſt, or to be true Chriſtians, or receive the Advantage that came by the Death and Sufferings of the Lord Jeſus Chriſt. Wherefore we ſay, and upon good Authority, even that of our *own Experience*, as well as that of the Scriptures of Truth, Chriſt will prove *no Saving Sacrifice* for them that *refuſe* him for their *Example*. They that *reject* the Gift, *deny* the *Giver*, inſtead of themſelves *daily* for the *Giver's* ſake. O that People were wiſe, that they would conſider their latter End, and the things that make for the Peace thereof! Why ſhould they *periſh* in a vain hope of Life, *while Death Reigns?* Of living *with* God, who live not *to* him, nor walk with him? *Awake* thou that ſleepeth in thy Sin, or, at beſt, in thy Self-righteouſneſs and Chriſt ſhall give thee Life! For he is the *Lord from Heaven*, *the quickning Spirit*, that quickens us by his Spirit, if we do not *reſiſt* it, and *quench* it by our Diſobedience; but receive, love and obey it, in all the Holy Leadings and Teach-

Teachings of it, *Rom.* 14. 15. To which Holy Spirit we commend the *Reader*, that he may the better ſee where he is, and alſo come to the true Belief and Advantage of the *Doings* and *Sufferings* of our Dear and Bleſſed Lord and Saviour Jeſus Chriſt, who ſaves from the *Power* and *Pollution*, as well as Guilt of Sin, all thoſe that *hear his knocks, and opens the Door of their Hearts* to him, that he may come in and work a reall and thorough Reformation in, and for them: And ſo the *Benefit*, *Virtue*, and *Efficacy* of his *Doings* and *Sufferings* without us, will come to be livingly applied and felt, and fellowſhip with Chriſt in his Death and Sufferings known, according to the Doctrine of the Apoſtle; which, thoſe that live in that which made him ſuffer, *know* not, though they *profeſs* to be ſaved by his Death and Sufferings. Much more might be ſaid as to this matter: but to conclude this Subject, we wonder not that we ſhould be miſtaken, miſ-conſtrued and miſ-repreſented, in what we *believe in order to Salvation*, ſince our Betters have been ſo treated in the Primi-

tive Times: nor indeed is it only about *Doctrines* of Religion, for our *Practice* in *Worship* and *Discipline* have had the same Success: But this is what we earnestly desire, that however bold People *are* pleased to make with us, they would not *deceive* themselves in the great things of their own Salvation: That while they would seem to own all to Christ, they are not found *disowned* of Christ in the last Day. Read the 7th of *Matthew*; it is he that *hears* Christ, the great Word of God, and *does* what he enjoyns, what he commands, and by his Blessed Example, recommends, that is a *Wise Builder*, that has founded his House well, and built with good Materials, and whose House will stand the last shake and Judgment. For which cause we are often plain, close and earnest with People to consider, that Christ came not to *save them in*, but *from their Sins*; and that they that think to discharge and release themselves of his *Yoke* and *Burden*, his *Cross* and Example (and secure themselves, by Complementing Christ with his having done *all for them*, while he has wrought *little or nothing in them*, nor they parted with any thing for the love of him)

him) will finally awake in a dreadful ſurpriſe, at the ſound of the laſt Trumpet, and that irrevokable Sentance: *Depart from me, ye workers of Iniquity, I know you not.* Which terrible End, may all timely avoid, by *hearkening* to Wiſdom's Voice, and *turning* at her Reproof, that ſhe may lead them in the Ways of Righteouſneſs and in the midſt of the Paths of Judgment, that their Souls may come to inherit *Subſtance*; even *durable Riches and Righteouſneſs* in the Kingdom of the Father, World without end.

Fifthteenthly, *Of Scripture, Satisfaction, and Juſtification.*

BEcauſe we, with many others, have denied that Ridged Satisfaction which ſome hold, as that God could not *Poſſibly* ſave Men *any other way* than by Condemning and Puniſhing his Innocent Son unto Death, with the *utmoſt* Juſtice and Severity; And that his Wrath or Juſtice is *now ſo fully Satisfied* for Sin paſt, preſent, and to come, as that he will *now* Look upon Man *holy* for Chriſt's Sake, tho' *unholy*

holy in himself, and as if he was in Christ, tho' not *a new Creature*, *for* We are made *Deniers* of Christ's Salvation at large.

Whereas we Sincerely Belive our Lord Jesus Christ was that most acceptable Sacrifice to God for the Sin of Mankind, that whatsoever sin is forgiven, is *not* forgiven *because* of Repentance, but for *his* sake that *dyed*, and Offered himself through the Eternal Spirit an Offering once for all.

The Doctrine of *Satisfaction* and *Justification* truly understood are placed in so strict an Union, that the one is a necessary Consequence of the other, and what we say of them, is what agrees with the suffrage of Scripture, and for the most part in the terms of it; always believing that in Points where there arises any difficulty, be it from the Obscurity of Expression, Mis-translation, or the Dust raised by the Heats of *Partial* Writers, or *Nice Critcks* it is ever best to keep close to the Text. and *maintain* Charity in the rest. We shall therefore first speak *Negatively*, what we do not own, (which perhaps hath given occasion to those who have been more hasty than wise to judge us defective in our Belief of the Efficacy of the Death

and

and Sufferings of Christ to Justification :) As.

First, we cannot Believe that Christ is the *Cause*, but the *Effect* of God's Love, according to the Testimony of the Beloved Disciple *John*, Chap. 3. *God hath* so *loved the World, that he hath* given *his only Begotten Son into the World, that* whosoever *believeth on him should not perish, but have Everlasting Life.*

Secondly, We cannot say, God *could not* have taken another way to have saved Sinners, than by the Death and Sufferings of his Son to satisfie his Justice, or that Christ's Death and sufferings were a *strict* and *ridgid* Satisfaction for that Eternal Death and Misery due to Man for Sin and Transgression: For such a Notion were to make God's Mercy little concerned in Man's Salvation; and indeed, we are at too great a distance from his Infinite Wisdom and Power, to judge of the *Liberty* ~~and~~ or *Necessity* of his Actings.

Thirdly, We cannot say Jesus Christ was the *greatest Sinner* in the World, (because he bore our Sins on the Cross, or because he was made Sin for us, who never *knew any Sin*) an *Expression* of great *levity* & *unsoundn*

unſoundneſs, yet often ſaid by great Preachers and Profeſſors of Religion.

Fourthly, We cannot Believe that Chriſt's Death and Sufferings *ſo* ſatisfies God, or juſtifies Men, as that they are *thereby* accepted of God. They are, indeed, thereby put into a ſtate capable of being accepted of God, and *through* the Obedience of Faith and Sanctification of the Spirit, are in a ſtate of Acceptance: For we can never think a Man juſtified before God, while *Self condemned*; or that any Man can be in Chriſt, who is not a *New* Creature, or that God looks upon Men *otherwiſe* then they are. We think it a ſtate of *Preſumption*, and not of *Salvation*, to call *Jeſus*, *Lord*, and not by the Work of the *Holy Ghoſt*, *Maſter*, and he not *Maſter of our Affections*, *Saviour*, and not ſaved by him from *Sin*, *Redeemer*, and yet not redeemed by him from *Paſſion*, *Pride*, *Covetouſneſs*, *Wantonneſs*, *Vanity*, *Honours*, *vain Friendſhips*, and *Glory* of this World: Which whoever do, will deceive themſelves; for God will not be mocked; ſuch as Men ſow, ſuch muſt they reap. And tho' Chriſt did *Die* for us, yet we muſt, by the Aſſiſtance of his Grace, *work out our Salvation with*

fear

fear and trembling: As he Died *for* Sin, ſo we muſt Die *to* Sin, or we cannot be ſaid to be ſaved by the Death and Sufferings of Chriſt, or throughly juſtified and accepted with God. But now poſſitively, what we own as to Juſtification comes next.

We do Believe, that Jeſus Chriſt was our Holy *Sacrifice*, and *Attonement*, and *Propitiation*; that he bore our Iniquities, and that by his Stripes we were healed of the Wounds *Adam* gave us in his Fall; and that God is juſt in forgiving true Penitents, upon the Credit of that Holy Offering Chriſt made of himſelf to God for us: and that what he did and ſuffer'd, ſatisfied and pleaſed God, *it being for* the ſake of fallen Man that had diſpleaſed *Him*: And that by the Offering up of himſelf once for all, through the Eternal Spirit, he hath for Ever perfected thoſe (in all times) that are ſanctified, *who walk not after the Fleſh, but after the Spirit*, *Rom.* 8. 1. Mark that.

In ſhort, *Juſtification* conſiſts of two parts, or hath a two fold Conſideration, *viz.* Juſtification from the Guilt of Sin, and Juſtification from the Power and Pollution of Sin, and in this Sence Juſtification gives

Man

Man a full and clear Acceptance before God. For want of this latter part, it is that so many Souls Religiously inclin'd, are often under Doubts, Scruples and Dispondencies, notwithstanding all that their Teachers tell them of the Extent and Efficacy of the first part of Justification. And it is too general an Unhapiness among the Professors of Christianity, that they are apt to cloak their own *Active and Passive Disobedience, with the Active and Passive, Obedience of Christ.* The first part of Justification we do reverently and humbly acknowledge is, *only* for the sake of the Death and Sufferings of Christ; nothing we can do, *though by the Operation of the Holy Spirit*, being able to Cancel Old Debts, or wipe out Old Scores: It is the Power and Efficacy of that Propitiatory Offering, upon Faith and Repentance, that Justifies us from the Sins that are past, and it is the Power of Christ's Sprit in our Hearts that purifies and makes us acceptable before God. For till the Heart of Man is turned from Sin, God will never accept of it: He Reproves, Rebukes, and Condemns those that entertain Sin there, and therefore such cannot be said to be in a *Justified* State; Condemnation and

Justification being *Contraries*: So that they that hold themselves in a justified State by the Active and Passive Obedience of Christ, while they are not Actively and Passively Obedient to the Spirit of Christ Jesus, are under a *strong* and *dangerous Delusion*; and for crying out against this Sin pleasing *Imagination*, not to say *Doctrine*, we are Staged and Reproached as Deniers and Despisers of the Death and Sufferings of our Lord Jesus Christ. But be it known to such, they add to Christ's *Sufferings*, and Crucifie to themselves afresh the Son of God, and trample the Blood of the Covenant under their Feet, that walk unholily under a Profession of Justification; for God will not acquit the Guilty, nor Justifie the Disobedient and Unfaithful. Such deceive themselves, and at the Great and Final Judgment their Sentence will not be, Come ye Blessed because it cannot be said to them, Well done Good and Faithful, for they cannot be so esteemed that live and die in a Reproveable and Condemnable State; *but*, Go ye Cursed, *&c.*

Wherefore, Oh Reader! Rest not thy self *wholly* satisfied with what Christ has

has done for thee in his Bleſſed Perſon without thee, but preſs to know his Power and Kingdom *within thee*, that the *ſtrong Man*, that has too long kept thy Houſe, may be *bound*, and his Goods *ſpoiled*; his Works *deſtroyed*, and Sin *ended*; according to 1 *John* 3. 7. *For which end*, ſays that Beloved Diſciple, *Chriſt was manifeſted*, that all things may become New; *New Heavens, and New Earth, in which Righteouſneſs dwells.* Thus thou wilt come to glorifie God in thy Body, and in thy Spirit, which are his; and live to him, and not to thy ſelf. Thy Love, Joy, Worſhip, and Obedience; thy Life Converſation, and Practice; thy Study, Meditation, and Devotion, will be *ſpiritual*: For the Father and the Son will make their *abode* with thee, and Chriſt will *manifeſt* himſelf to thee; for the *ſecrets* of the Lord are with them that fear him. And an holy *Unction* or *Anointing* have all thoſe, which leads them *into all truth*, and they need not the Teachings of Men: They are better Taught, being Inſtructed by the *Divine Oracle*; no bare *Hearſay*, or *Traditional* Chriſtians, but freſh and living Witneſſes. Thoſe that have

have ſeen with their *own Eyes*; and heard with their *own Ears*, and have handled with their *own Hands* the Word of Life, in the divers Operations of it, to their Souls Salvation. In this *they* Meet, in this they Preach, and in this they Pray and Praiſe. Behold the New Covenant fulfilled, the Church and Worſhip of Chriſt, the Great *Anointed* of God, and the Great Anointing of God, in his Holy, High Prieſthood and Offices in his Church.

Sixteenthly, *Concerning the Reſurrection.*

BEcauſe from the Authority of Holy Scripture, as well as right Reaſon, we deny the Reſurrection of the ſame groſs and corruptible Body, and are neither over Inquiſitive, nor Critical about *what* Bodies we ſhall have at the Reſurrection, leaving it to the Lord to give us ſuch Bodies as he pleaſes, (and with that we are well pleaſed and ſatisfied, and wiſh all others were ſo too.) From hence we are made

made not only Deniers of the Reſurrection of any body at all, however Spiritual, or Glorified [illegible], but Eternal Rewards too.

Whereas, if it were true, as it is notoriouſly falſe, we were, indeed, of all Men moſt Miſerable: But bleſſed be God, it is ſo far from being true, that we moſt ſtedfaſtly believe, that as our Lord Jeſus Chriſt was raiſed from the Dead, by the Power of the Father, and was the firſt Fruits of the Reſurrection; So every *Man* in his *own Order* ſhall ariſe, they that have done well to the Reſurrection of Eternal Life, but they that have done Evil to Everlaſting Condemnation.

And becauſe we are a People whoſe Education hath not afforded us an *Accuracy* of Language, ſome Paſſages may perhaps have been *miſexpreſs'd*, or Improperly worded; as for Inſtance, one of us hath denied in his Book, the Soul to be *finite*, by which he plainly meant *Mortal*, or *final*; to dye, or have an end, which *Finis* ſignifies, from whence *Finite* comes our uncharitable Oppoſers have concluded, we hold the Soul to be *Infinite*, and conſequently God: Whereas the Words before

and

and after, as well as the Nature of the things, ſhews plainly he *only* meant that it is *Eternal*, and ſo not *Finite*, that is, not *Terminable*, or that which ſhall come to an end.

And alſo becauſe we have not declared our ſelves about Matters of Faith, in the many and *Critical* Words that *Man's* Wiſdom Teacheth; but in the Words which the *Holy Ghoſt* Teacheth: we have been eſteemed either *Ignorant* or *Equivocal* and *Unſound*: Whereas it is really Matter of Conſcience to us, to deliver our Belief in ſuch Words as the Holy Spirit in Scripture teacheth; and if we add more for Illuſtration, it is from an Experience of the Work of the ſame Spirit in our ſelves; which ſeems to us the trueſt way of Expounding Scripture, in what concerns Saving Knowledge.

Seventeenthly, *Concerning Separation*, &c.

BEcauſe we are ſeparated from the publick *Communion* and *Worſhip*; it is too gene-

generally concluded, that we deny the *Doctrines* received by the Church, and consequently introduce a new Religion: Whereas, we *differ* least, where we are thought to *differ* most: For setting aside some School Terms, we hold the *Substance* of those Doctrines believed by the *Church of England*; as to *God*, *Christ*, *Spirit*, *Scripture*, *Repentance*, *Sanctification*, *Remission of Sin*, *Holy Living*, *and the Resurrection of the Just and Unjust to Eternal Rewards and Punishments*, but that wherein we *differ* most, is about Worship and Conversation, and the *Inward Qualification* of the Soul by the work of God's Spirit thereupon in Pursuance of these good and generally Received Doctrines: For 'tis the Spirit of God only convinces and converts the Soul, and makes those that were *dead in Trespasses and Sins*, and in the Lusts, Pleasures and Fashions of this World, *alive to God*, that is, *Sensible* of his Mind and Will, and of their Duty to do them; and brings to know God and his Attributes, by the *Power of them upon their own Souls*; and leads to Worship God rightly, which is *in his Spirit, and in Truth*, with Hearts Sanctified by the Truth, which

is

is a living and acceptable Worſhip, and ſtands in Power, not Formality, nor *in the Traditions, and Preſcriptions of Men*, in *Synods* and *Convocations*, but in the Holy Spirit: Firſt, in ſhewing us our real Wants, and then in helping *our Infirmities* with *Sighs* and *Groans*, and ſometimes *Words* to pray for a ſuitable ſupply; for which we in our Meetings *wait* upon God, to *quicken* and *prepare* us, that we may worſhip him *Acceptably* and *Profitably*, (for they go together:) Now becauſe we are ſatisfied, that all Worſhip to God, and Exhortations to Men, as *Praying*, *Praiſing*, and *Preaching*, and every other Righteous Duty ought to be ſpiritually performed, and finding ſo little of it among Profeſſors of Chriſtianity; the Spirit of God having no *Rule* and *Guidance* of them, in their Lives and Worſhip, as it ought to have; and ſeeing them too generally ſatisfied with a Miniſtry and Worſhip of Man's making being no qualified, nor lead by God's Spirit thereunto, we cannot find that Comfort and Edification our Souls crave and want under ſo cold a Miniſtry and Worſhip: And for this cauſe and no preſumptious Contempt, or ſelfiſh Separation, or worldly

Intereſts are we, and ſtand we at this day, a ſeparate People from the Publick Communion, and in this we can comfortably Appeal and Recommend our ſelves to God the *great and laſt Judge* of the Acts and Deeds of the Sons of Men.

Laſtly,

BEcauſe at the time of our Friend's firſt appearing in this Age, there were a People newly ſprang up, and *truly* called *Ranters*, that were the *Reverſs* to the *Quakers* for they feared and quaked at *nothing*, but made a mock at Fearing God, at Sin, and at Hell, who pretended that *Love* made *Fear* needleſs, and that *nothing* was Sin, but to them that *thought* it ſo; and that *none* ſhould be damned at laſt, whoſe extravagant Practices exactly correſponded with their evil Principles. From hence ſome ignorantly, and too many maliciouſly involved us and ours with *them*, and many of *their* Exorbitances were hereby placed to our account, though without the leaſt Reaſon, Truth, or Juſtice.

And

And becauſe ſome that were convinced of God's Truth, afterwards diſhonoured their Profeſſion through their *Diſobedience* to it, and ſome out of *weakneſs* perhaps have mi ex reſs'd th mſelves, or improperly worded what they intended to ſay; (which have been duly Reprehended according to Goſpel Order, when and where thoſe things have come to our Notice, that being all the *Church Power* we pretend to, and are anſwerable for upon a Goſpel Account) for this the whole Body of our Friends have been made *Criminal*, and the Religion or Principles we profeſs have been condemned, and repreſented to the World as *Hereſie*, and *Blaſphemy*, an Uſage ſo unjuſt, that doubtleſs, according to *Lex Tallionus*, our Adverſaries would think it intolerable to be ſo treated by us.

But as we deſire not to render Evil for Evil, our great Biſhop having taught us *another* Leſſon, and *better* Practices, ſo we deſire God Almighty to forgive our Cauſeleſs Enemies for his Son's ſake, as we moſt freely and heartily forgive them: Believeing ſome may be zealouſly affected *for their* Educational form of Religion, and as zealous againſt us for our Separation, and we

are the more inclined to judge ſo, becauſe many of us were *once* in the *ſame* way, and had ſuch thoughts of thoſe that were gone before us. But it hath pleas'd the Father of Mercies, to do by many of us, as he did by that *Zealous* though *Miſtaken* Perſecutor of the ſincere Followers of Jeſus Chriſt, *Acts* 9. 3. 4, 5, 6

For as we heard an unuſual *Inward* but *powerful* Voice, ſo we alſo had a more inward clear and diſtinguiſhing Sight by the *Illumination* of that *Light* which was *more* then *natural*, and ſhined into our dark and ſinful Hearts, 2 *Cor.* 4. 6, 7. Letting us ſee the *ſame* as it *really* was in God's Sight, which naturally *affected* us with *deep ſorrow*, and true Humiliation making us *willing* to be any thing he would have us be, provided we might have *ſome* ſenſe of his Love and Favour towards us. And bleſſed be his holy Name, we can without Vanity ſay, (generally ſpeaking) we were not diſobedient to that Heavenly Viſion, *Acts* 26. 19. We had of him, our ſelves the World, and that profeſſion of Religion, where we had our Education. And ſince by *that* Sight we had, we ſaw God was pure and holy, and that without

Holineſs,

Holineſs, none could, or can ever ſee him to their Joy; and ſaw our ſelves unfit to approach his holy Alter, yea, the whole World lying in Wickedneſs; and that Profeſſion of Religion where we had our Education, *ſo far* from having the *Power* of Godlineſs, that for the moſt part it *wanted* the *Form*; from *ſuch* therefore we had *a Divine Authority to turn away*, 2 *Tim.* 3. 5. Which we did, not in a *vaunting* Mind, but with great Sorrow, wanting to know where the *Great Shepherd* of the Sheep fed *his* Flock, *Can.* 1. 7. for we deſired to be *not* of thoſe that turned aſide from the Footſteps of the Flock of *his* Companions: Nor was it Affectation to Popularity, Singularity, or Novelty, induc'd us to a Separation; but being under great Exerciſe of Spirit, and in *Earneſt* for Heaven, if for it we loſt all our Earthly Enjoyments, *Heb.* 11. 14, 15, 16.

In this ſolitary and ſeeking State, it pleaſed the Lord to meet with us, and gathered us together into *Families*, or *Religious* Societies, according to *Pſal.* 58. 6. and though it have been a dear Separation to us, conſidering it coſt us the loſs of all things,

things, and the Sufferings and Afflictions *great* that hath attended us in this deſpiſed way which *Men* have call'd Hereſie, yet in it the Lord hath bleſſed us with the Enjoyment of his comfortable Preſence to our unſpeakable Joy and Comfort.

To conclude, as it hath pleaſed the Lord to bleſs us in the way we have hitherto been helpt to walk in with that great Bleſſing which uſhered in the Birth of our bleſſed Lord into the World, *viz*, Glory to God, Peace on Earth, and good Will to Men; ſo we earneſtly deſire the *ſame* upon all our Neighbours; for though we may not be all of *one* Mind in the *Doctrinal* parts of Religion, we muſt of *neceſſity* be *all* of *one* Mind in the *great* and general Duty of *Holineſs*, or elſe we can *never* ſee God; and if that is our *principal* aim and endeavour, we ſhall not fall out by the way about Words, Forms; and the outſide of things: But *Univerſal Charity* (which is the *moſt* excellent way, and without which the beſt of Creeds is but ſounding Braſs, *&c.*) will blot out all *Ignominious Characters*, remembering that the *Great* Judge at the *laſt Day* will determine us, not according to our *Names*, but

but *Natures*, not our *Profession*, but our *Lives*, not our *bare belief*, (though of unquestionable Truths) but *Works*; for God will bring every Work to Judgment, with every secret thing, whether it be good or whether it be evil, Eccles. 12. 14.

THus Sober *Reader*, thou hast some *Taste* of the Usage we have received in a more abundant manner at their hands, who have Undertaken to give an Account of our *Belief* to the World, that it has been very hard for People to see us, through those *Disguises* that *Interest*, *Ignorance*, or *Malice* have put upon us. But 'tis our desire, for thy own Good, as well as our Defence, that GOD would please, by the Light of his dear Son to give thee a *Clear* and *Effectual Sight* of the Dispensation of his Heavenly Truth in the Inward Parts, which he hath blessed us withal, Viz. *the Revelation and Setting up*

of

of the Kingdom of CHRIST in the Hearts and Souls of the Sons of Men, where *Sin* and *Self* have ſo much, and ſo long Prevailed, that thou mayeſt come to be a *Witneſs* of his Goodneſs, and thy Soul, with ours, *Admire*, *Adore*, and for ever *Praiſe* his moſt Glorious and Everlaſting NAME, through his dear and Well-Beloved *SON*, and our *REDEEMER*, for He is Worthy, Worthy, Worthy, World without End. *Amen.*

THE END.

ERRATA.

PAge 1. for Biſhop of *Norfolk*, Read *Norwich*, p. 9. line 11. *dele* s. p. 19. l. 15. *for* r. *and*, and l. 18. for *and* r. *for*, p. 20. l. 4. for *becauſe*, r. *it being*, p. 21 l. 20. *dele* viz. l. 22. for *thoſe*, r. *theſe*, p. 22. l. 13. *dele* and, p. 32. l. 9. for *I ſay*, r. *in ſhort.*